1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

were trimmed parallel to the shaft, and were not cut serrate. The shaft was ordinarily painted red for half its length from the nock end, but some drew zigzag lines on it with their finger tips dipped in paint.

Quivers were of deerhide or a fox skin with its tail pendent; in fact, any skin, such as mountain lion, might be used. In this some twenty arrows were carried. It was tied to the belt in back with the mouth at the left floating ribs. In contrast, my informant pointed out, the Yuma slung it low on the left thigh, the Yavapai carried it on the back pointing over the left shoulder. ("They [the latter] were always creeping along.")

A bowguard was worn on the wrist of the bow-hand. Nothing could be ascertained beyond that it was of deerhide, laced with thongs. When they dressed for a dance, they wore this as an ornament (as the Navaho still do); a broad band with fringes hanging, by which girl partners would hold.

Poison was always applied to war arrows, it was said, but the "poison" (matàpu'i) was jackrabbit blood and nothing more! "The jackrabbit is closely related to the cottontail. The latter was bitten by the rattlesnake at the creation, hence the jackrabbit contains the poison."[35] Hunting arrows were not poisoned.

Clubs were made of mesquite and ironwood, and were for use only in warfare. The conventional form had a cylindrical head with a long straight handle, sizable for gripping, in one piece; the whole about eighteen inches long. A specimen, made under the direction of old Kutox by his grandson, has an elongated knob head which only approximates this shape (Pl. XIII, *e*). It is also provided with a wrist loop tied in a groove encircling the tip.[36] Another, made by Charlie Redbird, has the same shape. This is generically the "potato-masher" type of the Pima and Mohave[37] but without the sharp contours. But the Maricopa, seizing the enemy by the hair, always used it with a downward smashing stroke at the temple, not punching upward as the Mohave habit. A straight club of the same length was also carried to be used

[35] See p. 348. [36] Washington State Museum, No. 2–11916.

[37] Russell, *Pima Indians*, p. 96; Kroeber, *Handbook*, p. 751.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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411 should the mallet be lost to the enemy. Only the bravest and
713 most agile warriors carried clubs alone. They were provided with small shields for parrying. According to the Halchidhoma Kutox, his people did not use the long pole-like clubs of other lower Colorado Yumans, at least not normally.

281 The shield in use was a small circular affair of skin, sixteen to
411 eighteen inches in diameter; originally of deerskin but for a long
713 time made of cowhide. This size provided protection only for the heart, they held. The hide was laid flat on the ground so that a disk could be cut from it, using a tray basket to mark out the circle. This was buried in ashes until soft, placed on a smooth spot, trod on to work out the wrinkles, and scraped clean. A specimen made for me has two disks laced together around the periphery with a thong.[38] Two short thongs were knotted through near the center to hold them together. Two others were provided to hold a hand grip at the center: a piece of wood covered with hide (Pl. XIII, *b*, *c*). A thong loop was fastened at two points near one edge so that the shield could be slung around the neck, lying under the left arm, or in retreat on the back. No feathers were tied to the shield.

411 The face of the shield bore painted decoration. Kutox de-
531 scribed a common design as quartering the face by a cross, each
713 arm of which consisted of a black, a white, and a red stripe. Within each quarter was a circle, each composed of three circles of the same colors placed concentrically. His grandson made the shield figured under his direction. While intended to have this design, it differs in that the cross is solid black, the concentric circles, one of red within a white; the thong lacing around the edge is painted red. Another design known to him was made by covering the palm with black or red paint, running the heel of the hand across the shield and putting the finger tips down. Four of these units covered the face of the shield. Particular designs bore no names.

[171] Both the construction of the shield and the manner of its decoration was identical with that of the Pima.[39]

[38] Washington State Museum, No. 2-11917.

[39] Russell, *Pima Indians*, p. 120.

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PLATE XIII

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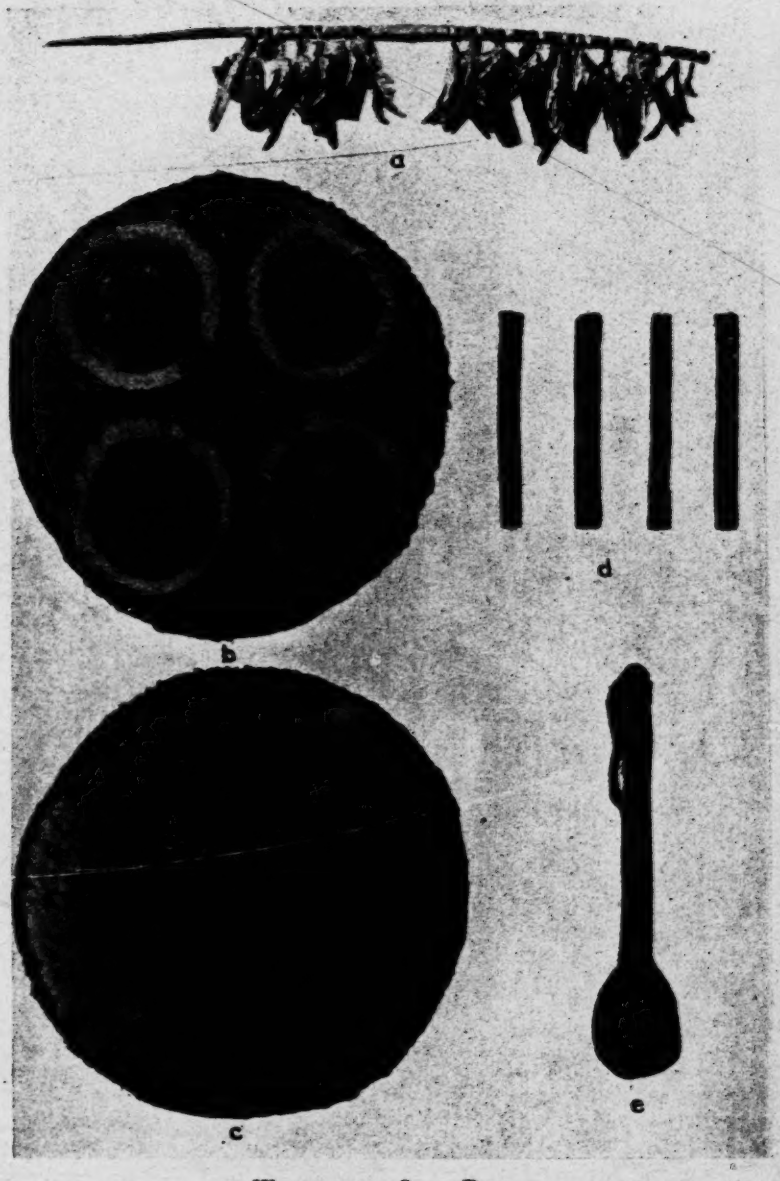

[524]

WEAPONS AND STICK DICE

(*a*, Feathered pike; *b*, *c*, shield; *d*, men's stick dice; *e*, club)

[p. 136 A]

A short stabbing pike was sometimes used. This was simply a pointed wooden shaft, four or five feet long. A specimen was made for me[40] from the flower stalk of a narrow-leafed yucca (? bear grass; mahwĭ'tâma'cĭc, "bear eats"). It is painted red, with a feather pendant from the butt, and has the tip fashioned somewhat like a spear head. Charlie Redbird, who made it, said that these sometimes bore stone heads, but I am doubtful.

The native names of these weapons and their parts were as follows: bow, uti'c; bowstring, gwĭcĭma'c, "sinew," or descriptively gwĭcĭma'c uti'c muθau'wĭc, "sinew stretched on a bow"; arrow, ipa"; reed arrow, ipa"axta'c; wooden arrow, ipa"i'i; arrowhead, cĭu'ly or tcĭu'l; arrow nock, xucĭl,aki'k or ipaucĭl,aki'k; bowguard, hical,ăŏ'p; quiver, n,ĭgobĕ'tâ or descriptively hĭl,âpo'vâ, "something in which to put things"; warclub, kĕlyahwai'; shield, kwacω'vâ or kŭco'vâ; pike, xucai'ĭc.

A series of negative points should be recorded. Arrows lacked an enlarged nock, cross-sticks or corncobs mounted on the point, grooves on the shaft, and were normally not made of reed. The grooved arrow-straightener and the arrow-wrench were unknown. The hook-like club of the Diegueño was unknown,[41] and my informant denied the existence of knobby protuberances on clubs ascribed to the Maricopa by Mr. E. W. Gifford's Southeastern Yavapai informant. (Nor did the Pima and Papago have them.) The stone axe was not their weapon, nor the club with a stone ball head incased in hide. Armor was unknown; neither the tunic nor stick armor, the mescal armor of the Yavapai, nor the curtain shield of the Havasupai.

[40] Peabody Museum, Yale University, No. 19112.

[41] Spier, *Southern Diegueño Customs*, p. 354.

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Maricopa
Halchidhoma

and by their actions he learned how to make successful issue of the battle. He dreamed only that he would be successful. His personal preparation was like that of all shamans: a series of dreams in which the spirits initiated him in the mysteries of his art until they were satisfied that he was fully prepared. There is a cactus more thorny than cholla, called ʻxu'l. He dreamed he saw these fighting in the form of humans. When they saw he was fitted for his position, these spirits took him into a large cave, the hollow interior of a mountain located in the enemy country. As he entered he saw a club, a shield, and a pike hanging on the wall. Each time he was taken there, they gave him the opportunity to learn the use of one of these until he was proficient with all. Then he was ready to lead in battle. His song first described the morning star (xomâce' kovâtai'ᵃ, "big star"), which in some undefined way is connected with war. Just what was his function in battle was not ascertained. The last of such leaders among the Maricopa was named ka'kaiʊo'.

The bearer of the feathered pike was a functionary known alike to Maricopa and Halchidhoma, and was represented among other lower Colorado tribes. He assumed no-flight obligations which placed him in the forefront of battle and in that sense was a war leader. But while Forde describes the pike of the Yuma as a battle standard sometimes planted in the ground and about which the forces rallied,[12] my informants explicitly and repeatedly denied this function among the Gila River tribes. The pike was carried by a man selected as the best warrior; quite infrequently two men had them. He used it as his weapon, supplemented by a club, and carried no shield. He was not the war captain, nor a dreamer. Carrying it entailed what was practically a no-flight obligation: the bearer must go always forward, never retreat. He was credited with fearlessness: even though his companions retreated, he rushed forward into the enemy's midst, to seize them by the hair and club them to death. Black paint covered his body and was drawn in a band across his eyes. His bangs were daubed red. At his death the pike was destroyed with the remainder of his personal possessions.

[12] Forde, *Yuma Ethnography*, pp. 167, 265.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

with the remainder of his personal belongings. Whether his position was transmitted was not disclosed.

This pike was a mesquite shaft, pointed at one or both ends, encircled at intervals by bands of red and black paint, and bearing pendent feathers. Kutox gave contradictory evidence regarding details: he stated that it was in length the height of its bearer, again that it was four to five feet long; that it was pointed at one end, again at both. A specimen which he had made for me (Pl. XIII, *a*)[13] is pointed at one end only and is forty-three inches in length. Another specimen made by Charlie Redbird is pointed at one end alone. The feathers were the largest plumes of buzzard and eagle, each bound individually to the shaft, leaving a space free for a hand grip at the middle. Halchidhoma and Maricopa made such pikes identically and alike called them hukwill'c.

Armament consisted of bows, short wooden clubs, and circular shields. Rarely a man might arm himself with a wooden pike. A warrior carried either bow, or club and shield; never both. Clubmen and bowmen went into battle as separate divisions; the clubmen always grouped to march in front, the bowmen following.[14] Each of these companies was said to have had its leader, presumably a spontaneous leader, since the absence of any special designation for them argues against formality of their status.

WAR DANCE AND SPEECHES

The night before setting out for war there was always a war dance (hupi'l,lg). Everyone participated: women, old and young, as well as the warriors who would comprise the party. Songs of all kinds were sung, "because they might lose some of their men and this would be the last time they would ever hear these songs." These followed one another through the night. Toward morning, when the dances were over, everybody left. Meanwhile some women had prepared provisions for the war party. This consisted principally of ground parched wheat.

[13] Washington State Museum, No. 2–11918.

[14] This division aligns with Pima and Havasupai habit. But at least clubmen were not paired with bowmen in the manner of the Havasupai (Spier, *Havasupai Ethnography*, p. 250; Russell, *Pima Indians*, pp. 120, 202).